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Notwithstanding all that has been said, however, the subject, as our author justly observes, is far from exhausted, and I therefore remain, looking eagerly for a second instalment of this new "Gentile revelation,"

Yours very truly,

A. L. LEWIS.

Anthropological News.

ANTHROPOLOGISTS AND MISSIONARIES.—Some little excitement and no small amount of indignation have been raised amongst the Anthropologists of Manchester by an attack recently made upon them, and especially against the head centre in London, by the Rev. W. Davenport Kelly. The following extracts from a letter published in the *Manchester Examiner* of March 6th, will suffice to show the amount of misrepresentation to which Anthropologists are subject, even in an enlightened city like Manchester.

Sir,—At a recent meeting of the Church Missionary Society, in this city, at which several of your readers were present, a very unjust and uncalled for attack was made by one of the speakers upon the Anthropological Society, the members of which were denounced in wholesale terms as infidels and heretics. Ritualists, Roman Catholics, High Churchmen, Broad Churchmen, and all other such unclean cattle, in fact all who presumed to differ in opinion from the speaker, who, taking advantage of Lent, framed a very comprehensive and severe commination—were also unceremoniously condemned. The speaker in question was not, it is satisfactory to state, a Manchester man, but an Hibernian clergyman from Ashton-under-Lyne, who in a singularly discursive oration, at an avowedly religious meeting, where the most sacred subjects were submitted for discussion, excited peals of laughter from his audience by his ribaldry, and who might not inappropriately have wound up the proceedings with an Irish comic song. A list of the members of the Anthropological Society, several of whom belong to Manchester, and many of whom, like myself, are subscribers to missionary societies, will at once show the unfairness of the remarks alluded to. Perhaps I may be allowed to point out three classes of persons who have done far more than we unhappy Anthropologists can be accused of doing to unsettle men's minds respecting the truth of religion, and directly to promote infidelity:—1. Those who, like the comic clergymen from Ashton, take every opportunity to force Scripture and science into collision, so as to persuade weak minds that the two are entirely at variance, a doctrine which the Anthropological Society has done much to refute, and whose object it is to show that, if fairly and comprehensively examined, the two are not only entirely reconcilable, but confirm each other. 2. Those who, as in the case of the facetious individual alluded to, while professing Christianity, by their uncharitable and unchristian conduct and their indulgence in calumny and misrepresentation, cause their practice diametrically to contradict their profession, and lead people to doubt the sincerity of their belief. 3. Those who, in common with the comic clergyman in question, bring religion into ridicule, and lower it in the eyes of the people by introducing indecorous jokes and coarse buffoonery upon the most solemn occasions. I can assure you that whenever questions bearing on sacred subjects have been brought before the Anthropological Society, they have invariably been treated with becoming respect and reverence. I

am certain that if any speaker were to attempt to introduce on such an occasion the indecent, not to say blasphemous, ribaldry or loose levity which lately found so much favour before the Church Missionary Society, he would be at once checked, if not reprimanded by the chairman. I feel called upon to make these remarks in self-defence, against an attack which was alike uncalled for, unjust, and also cowardly, as made behind our backs. I am, Sir, your obedient servant,

"AN ANTHROPOLOGIST."

"Manchester, March 5th, 1868."

TAIT ON BRITAIN DURING THE STONE AGE.—We have received a report of two lectures by Lawson Tait, Esq., of the Clayton Hospital, Wakefield, on "Britain During the Stone Age," reprinted from the *Wakefield Express* of Nov. 23, 1867. The thanks of Anthropologists are due to Mr. Tait, not solely for the information conveyed by these lectures, but in a large measure, on account of his dispassionate treatment of subjects which are very jealously received by mixed audiences. A few such lectures delivered in our towns, large and small, would doubtless be followed by the same important effect which seems to have rewarded Mr. Tait, a favourable impression upon the minds of men of intelligence, who, though willing to meet the truth in any shape, when proved, decline very properly to 'stand and deliver' cherished dogmas at the first summons from science. Many of Mr. Tait's hearers were no doubt greatly enlightened by an introductory statement which we quote for the sake of its truth and opportuneness. "Anthropology," he said, "was not, as was supposed, the science of those alone who wished to prove man descended from the monkey; but it was the science that dealt with the nature of man and of his surroundings."

Investigation of the subject matter of his lectures has led Mr. Tait to the conclusion that the earliest inhabitants of Britain were of Turanian type, as it is now represented by the Finns and Lapps. "He himself had found remains of this race, under peculiar circumstances, in Sutherland. It was a place of burial, under a spot where there were three cists, in which people of the Celtic race had buried their dead; and a skull he had obtained showed to the eye, even without measurement, that it was quite different to those of the Celts." On examination, he found, in most of the measurements, that it was less than the Aztec skull, which was considered the lowest form of development. In the second lecture, devoted to Celtic lore, that race was recognised as worshippers of the sun and of fire, while the notion of Druidism, as a system, was consigned to oblivion in schoolbooks of history, whereto it will no doubt remain as adhesive as nursery tales to the infant imagination. In connection with Celtic worship and so-called "Druidical circles," we find in a lately published work, an interesting observation on the Hindoo races of Decca to the effect that outside almost every village is a circle of stones, quite "Druidical" in character, sacred to Votal, the demon god of the out-cast Helot races.

Speaking of Celtic modes of sepulchre, the lecturer referred to a "chambered cairn, in which a skeleton was leaned against a wall under a cyclopean arch, with what was manifestly a food vessel near him. The appearance of the skeleton was as if the person had died in the position in which it was found, and it might have been that here was the trace of a custom of some present barbarous races, who build up their infirm with a little food with them. It was not a pleasant thing to think of our ancestors, but the truth must be told." With all deference to a judgment formed upon the exact knowledge of the circumstances, we would venture to question the absolute

necessity of charging our ancestors with a custom pertaining to races which we cannot but consider far inferior to the Celts. Would not the custom of providing food, arms, etc., for the use and pleasure of the deceased be a sufficient explanation of the case mentioned by Mr. Tait? We hope to hear that Mr. Tait's lectures have been published at length.

A CORRESPONDENT has drawn our attention to a leader in the *Daily Telegraph* newspaper, in which the mixed marriages in the Australian Colonies are alluded to, and some ludicrous misapplications of scientific nomenclature are to be found. According to the learned journalist "miscegenation" receives a new interpretation, and does not only signify the monstrous union of a negro with a white woman, but it is also to be applied to the "intermingling of English, Scotch, and Irish stocks." This, is so novel a misuse of a very ugly term, that we cannot but direct the attention of anthropologists to the matter. Is it not another striking evidence of the necessity of a proper and scientific study of the science of man, and the adoption of an intelligible nomenclature in that science? Of course it is not to be anticipated that a journalist who (to use Sydney Smith's definition) "must be prepared, should he fall out of a four pair of stairs window, immediately to jump up and write a leading article on that or any other subject," can keep himself up to the mark in scientific terminology, but a word so notorious as miscegenation should at least have been understood by a publicist.

ANTHROPOLOGY AT THE VATICAN.—The following anecdote of Pius IX is related, which *si non vero è ben trovato*. It may illustrate, however, the natural repugnance felt by a man of superior race to one of an inferior, even when the former claims to be the spiritual father of all mankind:—Recently, there was a grand reception of the priests, at which 9,000 were present, and half that number again were outside, unable to enter for want of room. An anecdote is told of Pius IX on this occasion which is characteristic, and is, we are assured, true. A coloured priest, unacquainted with Italian, knelt before him and endeavoured to express himself in Latin, though unsuccessfully. His Holiness then gave him his benediction, adding, *sotto voce*, "*Figlio mio, come sei brutto!*" "My son, how ugly thou art!"

THE ANTHROPOLOGY OF BRAZIL.—Anthropologists will learn with great satisfaction that an important step has been taken towards an increase of our knowledge of the anthropology of Brazil. The navigation of the Amazonas was thrown open to all nations last September, an event in itself of the most gratifying nature; and now the Peruvian Government, in a most liberal spirit, is taking steps towards the exploration of the tributaries of this mighty stream. Three steamers, the Morona, Napo, and Putumayo have been despatched down the Ucuyali, and the Napo and Putumayo have succeeded in navigating the Marañon for a distance of two thousand miles. The Morona was compelled to remain behind in consequence of a fall in the waters of the Palcazu, and remained off the island of Passos. Boat expeditions from the other vessels have proceeded up the Pachitea and Palcazu. Many difficulties were encountered in the navigation of these streams on account of their unsettled state; and the natives on the banks, who are cannibals, made a determined resistance to the progress of the expedition. The natives were, however, beaten off at Chontaisla with a loss of twenty-five killed. The results are of considerable importance to Peru, both in a political and commercial sense; as it is now shown that several departments

of the Republic, with a population of half a million, can be supplied with foreign goods by way of the Amazonas, while the products of Peru can be forwarded by way of Maio to the Atlantic, a distance of 3,500 miles from that port to the eastern slope of the Andes. The scientific interest attaching to these facts is very great indeed, and it is hoped that the sphere of anthropological science will be much widened.

ICELANDIC REMAINS ON THE POTOMAC, NEAR WASHINGTON.—A very important contribution to the archaic anthropology of the American continent, interesting to the historian of the early migrations of races, has just been made by Professor Thomas C. Raffinon, of the Royal Society of Northern Antiquities of Copenhagen, in the immediate vicinity of Washington, D.C., U.S., establishing, beyond all doubt, the early settlement of that district by inhabitants of Iceland, and confirming, in a signal manner, several statements made in the *Skalholt Saga* of A.D., 1117, of Arnas Magneas. An account is there given of the explorations of the Icelanders in the new found land named by them Vinland, and in the country to the south and west called Huitramannaland, or Ireland in Mikla (Great Ireland), which is spoken of as having been long before discovered and visited repeatedly by the Irish. It also narrates the adventures of the Northmen among the Skraelings (*i.e.*, small and puny men), so-called in derision in consequence of their cowardly and skulking habits. Among other things, there is an account of a voyage under the command of Herrardur, along the coast of Huitramannaland, south of Vinland (the present state of New York), where they wintered and repaired their ship, and thence in a northerly direction up a river full of falls, which impeded their progress, and to which they gave the name of Hvidsærki or White Sark or Shirt. These falls are especially named, and the chronicle proceeds to relate that the illegitimate daughter of Snorri (who was born in Vinland, and was a son of Karlsefre, by Gudrid, the widow of Thorstein) was there killed by an arrow, and buried in the immediate neighbourhood. This chronicle was discovered in 1863, in the ruins of the college at Skalholt, Iceland, by Mr. Thomas Marsh, and the White Shirt Falls were identified by Sir Thomas Murray with the Great Falls above Washington on the Potomac river, although the last named gentleman put forth his identification as a mere hypothesis at the time. That it was, however, exact, the discovery of the grave of the daughter of Snorri and of some of her remains has proved. Professor Raffinon, accompanied by M. Louis Lequereux, Professor Brand, of Washington, and Dr. Boyce, of Boston, in June 1867, proceeded to these falls, and there found a Runic inscription marking the grave of Suasu, an Icelandic woman, on the north-east side of the large rock commonly called the Arrow Head on the Potomac river, two miles below the Great Falls, and about thirteen miles from Washington City. A spruce pine, with a bole of about seven inches in diameter, and the only one within two hundred yards radius, was growing closely, but it has since been cut down that the inscription might be more easily photographed. The inscription consists of six lines, the letters being three inches high, and about the eighth of an inch deep, square at the top, but worn away at the bottom by the weather, and is cut on a very hard sandstone rock, grey, with a brownish tint, about nineteen feet long, seventeen high, and twenty-seven to nine broad. The human remains were found about six feet from the rock. Transposed into Roman letters, with the signs, and indistinct and restored runes in brackets, the inscription reads thus :—

[Sign X] HIR HVILIR SYASY, [Sign T] FAGRHARDR, [Sign X] AUS [TFIR] THINGR [IK] IA KILDI, SY[ST]R TH[OR]G SAM[FETH]RA [word or sign obliterated], HALF [THRIT] UGR, [Sign X] GLEDA GUD [Sign X] S[ALH]ENAR [Sign X], MLI [unknown sign]. Literally:—Here rests Syasy or Suasu, the fair-haired, a person from the east of Iceland, the widow of Kjoldr and sister of Thorgr, children of the same father, twenty-five years of age. May God make glad her soul, 1051.

The style of the Runes is that known as Navok, a variety only found in the Orkneys and in the island of Barliof; it is also by far the most ancient variation. The following verbal analysis of the White Shirt inscription may serve as explanatory to our non-Icelandic readers:—Hir hvilir, "here rests," was the ordinary form of beginning Christian inscriptions throughout Europe in the middle ages, and continues to the present day. In the *Skalholt Saga*, the name Suasu is not given. Fagrhardr is the same as harfagur, fair-haired, harfax, and fairfax. It is curious that this special descriptive epithet should be given to Suasu instead of some one attributive of personal strength, if she were the person named in the *Saga*. Kildi and Thorgr are the dative case of Kjoldr and Thorgr, governed by the preposition *af*, of, understood. The former is mentioned as having encountered single-handed, while up to his waist in water, a number of the natives, and Thorgr received only incidental notice in the *Saga*; he is, however, a well-known personage, and has a lineal descendant in the person of Thorvaldsen, the celebrated sculptor. Samfethra, "same father," alludes to a laxity of morals probably prevalent, unless it is to be referred to a common descent from some more remote ancestor. In the first case, however, it is an important confirmation of the *Saga*, as it identifies Suasu with the illegitimate daughter of Snorri Thorfinnson, well known as the father of Thorgr. Half-thritugr—"twenty-five years of age"—is peculiarly Icelandic, meaning half-thirty, *i.e.*, half of the third ten—a common use of the word half. Gleda Gud sal henar—"May God gladden her soul," took the place of the usual *Requiescat in pace*. The date is given in Runic characters, as in many other inscriptions. The signs are of two kinds, namely—the cross and two Icelandic figures not yet understood; probably they had a magical signification. On the same rock, just above the right hand corner of the inscription, there is distinctly, but very rudely engraved, M. Langley, 1755. This is the name of a person whose memory is still preserved, and whose great-nephew is still alive. He is reported to have been an ignorant person, quite incapable of forging such an inscription. The human remains were discovered about two feet below the surface, and consisted of a molar and a canine tooth, a fragment of bone either of the femur or pelvis, which crumbled on exposure, three bronze neck ornaments, and a portion of a large encrinite. But, perhaps the most singular discovery consisted in the finding of two Byzantine coins of the tenth century, and unquestionably genuine. A subsequent examination of the same spot discovered a quantity of soil, evidently bearing traces of the presence of bony fragments, and also a flint arrow point about an inch broad, and one inch and three quarters long.

In October last a coloured gentleman, Professor Allen, delivered two lectures on "The Negro Race," in the Vestry Hall, Bow. Mr. T. H. Bryant in the chair. In the course of his remarks he controverted the views put forth respecting the negro by some members of the Anthropological Society, which he stigmatised as "foolish, not to say blasphemous, theories." The lectures were well attended and much applauded.